THE Twelve Pagan Principles, OR OPINIONS, FOR WHICH *THOMAS HICKS* Hath Publiſhed the *Quaker* to be no *Chriſtian*.

Seriouſly Conſidered, and Preſented to Mr. *N. L.* Citizen of *LONDON*.

By William Lodington of Herts.

By *W. L.* A Lover of every man whoſe Converſation is Honeſt.

Let your Moderation be known unto all men; the Lord is at hand, Phil. 4. 5.

O paſſi graviora! dabit Deus his quoque finem. Virg.

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Dear Friend,

I Suppoſe you know the Story of *Chræſus* his dumb Son; and this is to tell you that the caſe is now become mine, and many hundreds more, whoſe neer and dear Relations and Friends Aſſemble with the People called *Quakers*: which hitherto perhaps they, as well as I, have patiently borne, perceiving no evil Conſequences in their Converſation. But ſince I ſaw our Friend *T. Hicks's* firſt *Dialogue*, and obſerved how ſharp it was whet, and how dangerouſly ſet againſt the very life of their Reputation here, and eternal Life hereafter: And not only ſo, but when after the *Quakers* had Printed ſo many books, to ſatisfie us, they were not ſuch as his *Dialogue* fancied them; yet then to ſee him perſonally appear before ſo many hundreds, and offer to prove

them no Christians, exceedingly startled me, and blame me not for these few Lines, for *Quis tale videndo temperet a Calamo?* The Title page of his first Dialogue did so stumble me, that I could hardly perswade my self to read any farther: for by that it was evident, he concluded the Quaker no Christian, which verily will be a hard matter to perswade even the people to believe, while their Conversation is as becomes the Gospel. And although Professors now appear their worst Enemies, (too much like the Pharises of old, against the Christian Interest then) yet I know no Reason for it. For we must confess, they have been raised up to stand as a *Forlorne Hope*, betwixt us and the Spirit of Persecution in these latter dayes. In so much that (as I was credibly told) a *wild Gallant* should curse them because they made them *spend all their Shot, before they could come at other*

Sectaries. But to draw to our purpose. The *Quakers* at first, (for I have discourſed with ſome of them 24 years ago) ſeemed to talk like the blind man, who at the firſt touch of our Saviour, ſaid, I ſee men like trees; but ſince they have given us a more inteligible account of what they believe, and aim at. Now if we conſider their Management of affairs both Eccleſiaſtical and Civil, we muſt needs ſay they act like men of good Senſe and Reaſon. Therefore we cannot eaſily think, they build upon Principles as are contrary to both. But to the buſineſs. Our Friend *T. H.* ſince his three Dialogues, has reckoned up, in a book called *The Quakers Appeal Anſwered*, their Opinions to be twelve, for which he ſets them in oppoſition to Chriſtians; that is all one in plain *Engliſh* as if he had called them Heathens: and that's the common conſtruction put upon the Title Page of

the Dialogue by all I meet with: and therefore I call them the twelve Pagan Principles. Now to prevent Mistake, think not that I plead for them, as if I my self, or they owned them: For both in those their Books which I have read, and also by conference with none of the meaner sort of them, they deny at least ten of them as they are laid down and construed by *T. H.* But my intent is to shew you how small a quantity of Christian charitable construction put upon them, even as he has worded them, might make them passable among us all. And doubtless when any mans words will admit of two senses, it's a sign of Hatred to cath at the worst.

1. The first Opinion charged upon the *Quakers* is, *That the Light in every Man, or the Light wherewith every man is enlightned is God.*

How

How ſmall a word would ſtop this Breach? put in but (of) and all's well, As indeed *W. Pen* doth in that page 10. And what is more common among them, than to ſay, *mind the Light of God in thy Conſcience.* Nay in the very ſame page ſaith *W. P. Though we ſay all are enlightned by it, or receive Light from it, yet far be it from us to aſſert every ſuch Illumination is the only Lord and Saviour, and very God.* What can be more plain? And indeed *T. H.* did not do fairly to leave this out. But truly Diſputes about what God is, I do not think profitable or warrantable. We are bound to believe that He is, but not what he is. Neither did our Saviour think it meet to tell us more, than that he is Light, Love, and a Spirit, *&c.* but not what a Spirit is, onely negatively, that it had not Fleſh and Bones. And we muſt wait till we know him, as we are known of him, before we ſhall know what

what this Light is. In the mean time let's not think the *Quaker* believes God within them according to this Charge: For that would be a contradiction to their very Prayers; nay it would make as many Gods as there are men in the world. Our Faith is, that God is every where, yea and within us too, according to 1 *John* 4. 4. But in what sense within us, is the Question, which if Prejudice and Passion were away, I am satisfied would be answered alike by us and them. To conclude this, I fear the common Motions and Descriptions of God among us are apt to beget an inward sort of *Idolatry*. It will be hard for us to avoid making Images of him in our Mind (I speak it by Experience) even when we are praying, unless we put a more spiritual sense upon the Scriptures, then yet we do.

2. His second Charge is, *That the Soul*

Soul is a part of God, and of Gods Being without Beginning, and Infinite.

What hurt is there in this? if they do ſay ſo. I never heard the Heathen were of this Opinion. But why may we not as well ſay, God has given us a part of himſelf, as a part or meaſure of his Spirit, which hath no beginning nor ending. It's ſtrange we ſhould differ about we know not what. That Man has an Immortal Soul, we all grant; but to define what it is, will be as hard a task, as it was to one *Simonides*, to tell what God was. I have read that Philoſophers, and Divines, have made a great buſsle about the Soul, ſome dividing it into 5, 6, 7, and 8 parts, and ſome into 12, as *Tertullian* reports, in his Book *de Anima*. p. 273. but ſtill we are as wiſe as before. In ſhort, if the Soul be a Created part of Man coming by Generation, then (as I have heard it argued)

ed) it must be Mortal: but if we have not our Souls from *Adam*, but God creates a new Soul for every body, and puts it in when the body is capable to receive it, then the works of Creation are not ceased: And then also how can this Soul be guilty of *Adam*'s Sin, according to our Principle? This also is a great Mystery, and we must wait till another Seal of the Book of Life be opened, before we shall know what the Breath of Life was, which God breathed into *Adam*, *Gen.* 2. I see no cause to be offended (much less to account them *Heathens*) if the *Quakers* count it a part of God, meaning by part, *that Divine Breath.* Certainly our difference in both these Charges is rather founded on Words than Matter. And the great Heat of Disputes of that Nature has caused a Scoffing Poet to Rhyme thus of our Disputes;

These

These Disputants like Rams & Bulls,
Do fight with Arms that spring from Skulls:
And when they Argue, the greatest part
O'th Contest falls on Terms of Art.

The Third Opinion charged on the Quakers is, *That Jesus Christ is not a distinct Person without us.*

These Expressions being not in Scripture, are not owned by them, and why we should impose them I know not. God manifest in the Flesh, is yet so great a Mystery, that I know no Catechisms free from some seeming Incongruities attending the Questions about it. Nevertheless we and they agree, that he is unworthy to be called a Christian, that denys the Divinity of Christ. For it pleased the Father, that in Christ should all fullness

ness of the Godhead dwell, *Col.* 1. 19 and 2. 9. And God was in Christ reconciling the World to himself. But when from other texts more dark, we are taught to understand our Lord Jesus to be that very Jehovah, Creator or Father, of whom, and to whom he himself speaks, when he saith, *My Father is greater than I*; And, *Father I will, that whom thou hast given me*, &c. with many more of that kind: then I say, are not our apprehensions so darkned and bewildered, that we are apt to read *Psal.* 110. 1. thus, *The Lord said unto himself, Sit thou at my right hand.* And *John* 3. 16. *God so loved the world that he sent himself.* And many others would come under the like absurdities. And therefore let us beware of such Notions as lead to them. And so I pass to the Humanity.

I know no Heterodox text to teach us the Humanity of Christ, than 1 *Cor.* 15. 27, 28. Only with this Caution, that

that because we oppose not our Teachers in these Mysteries which are above our Reason, we suffer not Mystical *Babylon* to impose others upon us contrary to Reason; for then we shall soon be able to give as little Reason of the Hope that is in us, as the poor *Irish men*.

Now as to the Quakers denying the *Distinct Person without them*, If it were so, then certainly there is no probability they should be of the *Popish Indigrie*, or easily reduced to that Religion, as many conceit for that is hinted most of all about the *person of Christ and his Mother too*. If the *Jesuits* were their Fathers (as a late printed sheet would perswade us) surely they were as wisely about their business, as *General Venables* to take *Hispaniola*; by landing his Army so far from it, that before they could get through the Woods, they met so

many

many Difficulties, as forced them to Retreat, and Assault *Jamaica*. But why should we think they deny the Person of Christ? It is not long since they were railed on, as the Spawn of *Socinus* for denying the *Divinity*, and now are they faced about to oppose his *Humanity*? Either they are very unsetled, or *T. H.* misunderstands them. Let's be charitable in these Mysterious points however, and expound these seeming Extreams as we do that betwixt *Paul* and *James*, *Gal.* 2. & *Rom.* 4. with *Jams* 2. For as Faith and Works, so Divinity and Humanity must go together. And what God hath joyned let no man put asunder: which to put us out of all doubt that they do not, take Mr. *Pens* own words before many hundreds at the *Barbican* Meeting, Oct. 9. *I here declare* (saith he) *that we do faithfully believe the Holy Manhood to be a* Member *of the Christ of God.*

sid. And a little after *We believe the Man Christ Jesus to be glorified in Heaven.*

4. The 4*th* Charge is, *That Christ Redeemed Himself.* This our Friend *T. H.* confesseth to be but his own Consequence from their words, which he leaves to the Judgment of others (as indeed all Consequences ought to be) And I'le tell you what my weak apprehension is of it. The sayings from which he draweth this Charge, I confess are above my Capacity: I do not understand how Christ is both the Election, and the Elect Seed; nor how *Abrahams* old decay'd body was a Type of the Seed of *Abraham.* What then? shall we like the *Epicureans* at *Athens*, call a Man a Babler, nay worse, an Heathen, for bringing some strange Sentences to our Ears? God is Love: and his Children living in Love think no evil, where *W. P.* asserts the Redemption of the Seed, lets

understand some noble part in Man put for the whole, we know, is the most wonderful Creature in the world: and let's not draw angry conclusions upon their Sayings, who seem to see more into the Mystery of this glorious Temple than we do: If *T. H.* or you, or I had been standing by Christ when he was in the Temple and said, *Destroy this Temple, and in three days I will raise it*, should we have thought he meant his Body? But a little more to abate the heat of this Charge. It's true, it looks with an estrange Countenance to us, but yet there is some of even the very same in Scripture, as that in *Isa.* 59. 16. *He wondered there was no Intercessor, therefore his own arm brought Salvation to him.* And in *ch.* 63. 4. *Mine own Arm brought Salvation unto me, and my fury it upheld me.* Whence saith *W. P.* in *Reas.* against *Rail* p. 63. It is no ways absurd that we affirm

affirm, that the end of Gods manifesting himself in the Flesh, was for the Redemption or Deliverance of his holy Life (or as I understand, that Breath of Life which he had given us) that was in man, but as a small Seed pressed down by Sin, here he tells what he means by Redemption of the Seed, which is but the same as *David* praised the Lord for, in *Psal.* 103. 4. *Bless the Lord, O my Soul, who Redeemeth thy Life from Destruction.* Mark, do's not the *Life* of the Soul sound as strange as this Charge? Therefore seeing some of *G. K.* sayings quoted by *T. H.* under this Charge are clear enough, as that the Lamb's Nature was slain in *Adam*, and that the Bowels of the Fathers Love stirred in Compassion to the works of his own hands -- and so to the semicolon, is the same as we say, only in other words, how small a grain of Charity would keep us from spinning such

Spider Web Consequences, that catch nothing but Flies.

5. The fifth Charge is, *That the Scripture is no Rule of Faith and Practice unto Christians.*

The Quakers Sayings brought to prove this, I confess at a distance, or to a hasty or a prejudiced Reader seem to do it; but look seriously and Charitably on them, and there is as much Truth in them as I desire. *Ben. Furly* sais *There is nothing in the Scripture, that is a Duty upon him, or which he is obliged to obey, because there recorded.* And so say I, for I reckon he ought to obey the Ten Commandments that never saw them any where but in a Primmer or upon a Church wall, as much as he that hath seen them in the Bible; so far that saying of *G. W. That it is Idolatry to call the Bible a means of our knowing God*: They that have

have his book called *Dip. Plung.* p. 17. ſay *T. H.* wrongs him; for he ſaith not *a* but *the* means, which by an Emphatical Pronuntiation only, blows away the Charge: for that may be ſaid to be *a* means of a mans death, which yet is not *the* means, that is, not *the only* means of it. But how ſlightly ſoever they ſeem to us to ſpeak of the Scriptures (which yet I would not have them do) we know that for the moſt part, their Converſations are more anſwerable, to the life and ſubſtance of them, than (without offence be it ſpoken) the generality of any other ſort of Profeſſors among us. And this puts me in mind of the two Sons, *Mat.* 21. 28. The one clowniſhly ſaid, when his Father bid him, I will not go, but yet did go: the other complementally anſwered, I go Sir, but went not. A notable Figure of our Times, wherein are many *fine Bibles in peo-*

ples houſes, but little of it in their hearts. But farther, what Scriptures do they diſown for a Rule, but ſuch as relate to ſome external parts of Worſhip? and do not we our ſelves do the ſame? We *leave off ſinging of Pſalms, Anointing with Oyl,* &c. for which there be as plain Scriptures to ſome, as thoſe we plead for other Ordinances, are to us. If we ſay we keep theſe in a ſpiritual ſenſe, that is, we ſing ſpiritual Pſalms, and anoint with ſpiritual Oyle; then may not they as well ſay, *they are for ſpiritual Baptiſm, and ſpiritual Bread and Wine*? My Dear Friend, The words of Truth may rightly be divided into plain, and myſtical; thoſe I count plain, about which neither Quakers, nor no other Congregation of Chriſtians differ. Thoſe Myſtical or doubtful about which we diſpute, whether they concern us or not, or whether they are to be taken in a litteral or ſpiritual ſenſe.

Now

Now that these Texts should be counted Fundamental, yea such, as without conformity to them, no Salvation (for that's the Consequence of Noncommunion, unless our Charity contradict it self, and say, that a man may be fit for Heaven, yet not for our Church) seemeth to me very strange. I cannot think our Saviour was so unmindful of the parts of his Will, *viz.* 1. Of our Salvation, as to leave matters of that concernment disputeable. What Father would make such a Will as he knew would make his Children quarrel after his death, if he could prevent it? Doubtless those parts of Worship, for which some most Censure the *Quakers* (thoughthe Charges of *T. H.* be for Opinions) were rather intended for tryals of Charity, than Fundamentals: And the Wisdome of Christ wonderfully shines in speaking so Figurately of many outward things, for

he knew the Spirit of Perſecution would make ſuch things a pretence to hide it ſelf under. He foreſaw Biſh. *Bonner* would make uſe of his words, *Mat.* 26. 26. to countenance his Flames for Tranſubſtantiation: And verily were there no pretence of Worſhip, the People would hardly have ſuffered the Children to be caſt into the Fiery Furnace. Seeing then the great deſign of all the Scripture is to bring us to an holy Life, let's bear with Opinions which we plainly ſee do not ſubvert it, eſpecially conſidering that we read of no puniſhment denounced againſt men, nor rewards given for their Opinions, at the laſt day, *Mat.* 25.

6. The ſixth Charge is, *That the ſpeaking of the Spirit in any is of greater Authority than the Scriptures.*

There is no reaſon in my Opinion for

for this Charge, for the saying brought to prove it is thus; *That which was spoken from the Spirit of Truth in any is of as great Authority as the Scripture, and greater.*

Now the Addition of these words (*and greater*) will easily perswade any moderate man to believe *G. W.* means in some cases it may be greater. And that we cannot deny: for if one of *T. H.* or *J. G.* his Sermons should at any time make a greater Impression upon you or I, than ever any Scripture did; may we not lawfully say, that the Spirit of Truth speaking in either of these men, was of greater Authority to us, that is, wrought more powerfully upon us by them than by the Scriptures. And what need we fear any dangerous Consequences attending this saying, so long as they agree with us in this, That every Spirit speaking contrary to plain Scriptures, is false.

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7. The Seventh Charge is, *That's no Command from God to me which he Commands to another.*

There is no great difficulty nor danger in this; for it's very true in one ſenſe, and as falſe in another: And Charity will allways take the beſt.

That Command to the *Jews* Mat. 5. *To Anoint their Head when they Faſted.* That to the Young Man, *To ſell all and give to the Poor.* And that to *Paul*, *To go to Rome*, we all grant concerns not us, but no Quaker will ſay theſe Commands, *Swear not at all*, *Love your Enemies*, *Quench not the Spirit*, &c. of this kind concerns not us, becauſe they were ſpoken to others. *T.H.* his quotation out of *E. Burroughs*, taken altogether, ſpeaks no more to any Impartial Man than this, That we are not to obey Commands to others meerly in Imitation, like an *Eccho*, but to mind whether there be

be an *Inward life and love* to the Commander, that leads us to his Commands; and truly we ſtand in much need of Exhortations to this purpoſe: for there are Multitudes, it's to be feared, who like the City *Parrets* are eaſily taught to call the *Quakers Rogue or Chriſtian, if their Teachers have but money enough.*

8. The Eighth Charge is, *That Juſtification by that Righteouſneſs that Chriſt fulfilled for us (wholy without us) is a Doctrine of Devils.*

This makes a great noiſe, ſurely ſomewhat more than ordinary moved *W. P.* to write at this rate; but firſt, let us calmly concider the terms. This one word δικαιοσις ſerves for Juſtification and Righteouſneſs all along the New Teſtament: ſo that when we are ſaid to be Juſtified, it is all one in my underſtanding, as to be made Juſt or Righ-

Righteous. Now that no man can make himself so; or that he can be so without Christs Righteousness; and also that this *Act* of Justifying us, or making us Just, is of the free Grace of God, through the Redemption that is in Jesus Christ, I believe is granted by us and them.

But for as much as many Teachers so word this Doctrine of Justification, as the weak are thereby misled into a vain hope, that God will Justifie them, or look upon them as Just and Righteous through Christ at the last day, though they live and dye in Sin: *W. P.* saith as much in *p.* 81. of *R.* against *R.* Hence so great a Zeal might arise in *W. P.* against such Expositions of Scripture Justification, and chiefly against this phrase (*through Christ*) for it's too much to be doubted, that many from such expositions expect that God will look upon objects through a glass, *which will represent them*

them to us of its own colour, though they be nothing like it; and ſo deceive their own ſouls. Such are greatly to be pitied. None that are ſenſible of their ſad condition, can forbear being *Zealous* againſt all ſuch Doctrines as lead them into it. But farther, theſe words (*wholy without us*) may very well ſatisfie us, that they level not at Scripture Juſtification, but at our conceits of it.

And indeed, all the Curious Notions, and diſtinctions, about Juſtification, ſpring from the Doctrine of *Predeſtination* miſunderſtood. For if it be as *Calvin*, *Beza*, *Piſcator* and others affirm, *that there is an abſolute and peremptory Decree proceeding from the alone pleaſure of God without any conſideration of Sin Original or Actual, by which he damneth the greateſt part of men to glorifie his Sovereignty*: or if it be but as the *Synod of Dort* allowed it to be ſtated, *That God looking upon miſerable*

miſerable mankind lying in Adam's *fault, did decree the greateſt number of them to hell for ever, and that without all remedy, for the declaration of his Juſtice.* I ſay if this be ſo, then no marvel if the Doctrine of Juſtification and Salvation be ſquared by a degree on the other hand, with a reſpect wholly to the righteouſneſs of the Second *Adam*, as the other was to the ſin of the firſt; which Opinion, to my knowledge has carryed ſome, *once, more eminent among us than* T. H. *to be moſt profane Ranters.* And it's rather a wonder, than the nature of that Principle, which keeps others from running after them; for as *Tully* of *Epicurus*, when ſome told him he pleaded for an honeſt life, anſwered roundly, *I care not what he affirms or denies, this I ask, what is meet for him to ſay that placeth Happineſs in Pleaſure.* So it is not what men Preach, but what they ſhould Preach if they would

ſpeak

ſpeak the natural Conſequences of this Opinion.

9. *T. H.* his Ninth Charge againſt the *Quakers*, is, *That Juſtification is by Works.*

This is almoſt of the ſame nature as the former; and it's a great deal of pity to Heathenize men for preaching up good works, eſpecially in a day when they are ſo ſcarſe: yet (according to one of Mr. *Kennings* Sayings) It is better to be a juſt Heathen (which is poſſible) than an unjuſt Chriſtian, which, ſaving the name, is a contradiction: But to qualifie this Charge, let me add, that to *Juſtifie*, among us often ſignifies to *Confirm*; as when we ſay, *we'll bring another to Juſtifie a Charge.* Now in this Sence we all agree, that we are Juſtified by Works, 1 *John* 4. *We know that we have paſſed from death to life, becauſe we love the*

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Brethren. And they are profitable to men, *viz.* to confirm and perſwade them into a good Opinion of us. But yet, if there were no more encouragement to provoke to good Works, then the praiſe of men, it would hardly prevail with ſuch as care not for Credit. Therefore we are told in *Heb.* 13. 16. *That we muſt not forget to do good, and to Communicate, for with ſuch ſervice God is well pleaſed*: I grant we have no cauſe to glory before God and Man of our beſt works, for what power or eſtate have we that we have not received? And when we have done all, we have done but our Duty. Therefore Juſtification by Works, as ſtated by the Apoſtle *James*, chap. 24. (which is but the ſum total of what the *Quakers* ſay to my underſtanding) can never ſuffer the Doctrine of *Merit* to invade us. I quere whether we may now call it the *Popiſh Doctrine of Merit*: For methinks no rational

Papiſt

Papist can be so weak to imagine; that 40 or 50 years spent all in good Works, nay 40 or 50 thousand years can deserve Eternal Recompence of Reward: No, that must and will be acknowledged the free gift of God, for which *Halielujahs* shall be sung for ever to his Name. The Righteous are so far from pleading Good Works, that we learn by the Parable, *Mat.* 25. *they will have forgotten them.* The Godly are like God in this also, they love good Works, but they *loath* to hear them related by the Author, I shall conclude this, with a desire that our Friend *T. H.* do not (as one, a very good friend to him and me, told me he did) Preach Justification by Faith alone so long, *till his hearers would scarce abide he should mention Works in his Pulpit.*

10. The 10*th* Charge is, *That Christ fulfilled the Law only as our Pattern.*

How *T. H.* puts an ill face upon an honest sentence; for thus saith *We*

P. Unless we become doers of that Law which Christ came not to destroy but as our example to fulfill, we can never be justified before God. But because we are prone to depend upon such a justification, as before mentioned, therefore he might well add, *Nor let any fancy that Christ hath so fulfilled it for them as to exclude their Obedience from being requisite to their acceptance, but only as their Pattern.* Which word (*only*) to an innocent understanding, is no more than chiefly as their Pattern or as their chief Pattern, Leader or Captain. Which is far from signifying that there is no other end of Christ fulfilling the Law. And *W. P.* in page 79 of *R.* against *R.* saith, *he was our example in holyness, though not in ending Types and Shadows.* But take it at the worst as in the Charge, though I will not justifie it so worded, and understood as *T. H.* doth, for as such *W. P.* denys it in *R.* against *R.* p. 78, 79 also in *Count. Christ.* p. 22, 23, 24. yo

me

ethinks it's too harsh to reckon it eathen Doctrine: I would rather ve compared him to *Apollos* and ishing him a little more fully in- uted in the ends of Christs Life and eath, have passed it by.

11. The 11*th* Charge against the uakers is, *That the Doctrine of Christs isfaction is irreligious, and irrational.* Substract but the word *Irreligious*, d there have been others, neither akers, nor Heathens, nor illiterate n that have thought the common derstanding of Christs satisfaction, between *Creditor* and *Debtor*, to be ational; and therefore have que- d how free Forgiveness, and full isfaction can stand together? And y the Justice of God must break th, unless it be satisfied, because he God, when he himself saith, *Hos.* 11. *that I will not execute the fierceness my wrath, because I am God, and not n.* Nay I have heard it press'd far- her than so, even to reflect upon

the Doctrine of the Trinity, bu
shall not insist on that. Though S
tisfaction for all sin past, present, a
to come seems to take away the neces
ty of an *Advocate*, and to weaken t
sense of these and many more Tex
Hos. 14. 4. *Col.* 3. 13. *Mat.* 28. fr
23. to the end. Yet for the sake
more necessary Truths, I never co
tend about this; but tell Souls, I
glad to see them set at liberty, eith
way, whether by a free forgivenes
their Creditor, or by anothers P
ment of their Debt.

12. The last Principle *T. H.* Ch
ges on the Quakers is, *That this B
which Dieth, shall not rise again.*

Of all the Articles against the Q
kers, none hath made many honest
rious People more afraid of them;
the Vulgar more rail at them th
this. But to tell you freely
thoughts; there is less cause for it
on this account, than any of the
mer: For whereas the Charge sugg

in the common acceptation, that there is no Resurrection at all, in somuch as I have heard *lewd men swear and curse* them for denying the Resurrection; But doth not their exposing themselves to all the miseries of this life, confute the charge, *Praecepta docent, Exempla trahunt*, is an old and true saying. When many years ago they told me they did believe the Resurrection, and said that if in this life only they had hope in Christ, they were of all men most miserable: Then they had tasted little or no misery, therefore I was apt to suspect they spak figuratively, though sufferings are no proofs of other Doctrines, yet doubtless they are of this: But since that they have given such a proof of their belief of a better being after this life is ended, that no unbiased rational man can well oppose. For Death is such a terror, that as Satan observed, it could make a man that is a meer natural man give skin and all to save life. I never heard or read of any man, that did freely and willingly offer up his life, especially for Religious matters, that did not believe he should exchange it for a better: But for my own satisfaction, I have propounded questions to some of understanding amongst them about this point, in as plain words as I could devise, and which would be perfect

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nonſenſe if Allegorized, and they have plainly owned a *bodily Reſurrection*. But if this will not ſatisfie, but we muſt preſs curious queſtions upon them to know, how, or with what bodies the dead are raiſed up, they may well call us *fools*, and you know what text will bear them out; In that *Cor.* 15. The Apoſtle has given us as good an account of this Doctrine as we may deſire, and to that they refer us. But ſuppoſe they ſhould tell us, *this very body ſhould not riſe*; what care I, ſo long as they tell me I ſhall have a better? I am not, neither have I cauſe to be ſo much in love with this; but I hope I ſhall be willing to part with it for a better. I'le never be angry with him that promiſeth and aſſures me *of a pound of Gold for a pound of Clay*. I know our great ſtreſs lies upon this word (*it*) which yet if cloſely followed will pinch our ſelves, for if the very ſame parts and no more than was buryed, riſe again, then *that body which is buryed defective, muſt riſe defective*: But this we are not willing to allow of, and therefore we muſt help (*it*) out with ſome addition. In brief, an immortal Spiritual and Heavenly Body doth ſo infinitely excel a mortal, natural and earthly Body, that when we come to be cloathed with it, *we ſhall conclude it not worthy to be called the ſame.* Thus

Thus, *Loving Friend*, I have briefly told you my Reasons why those Opinions are not sufficient to alienate a *Quaker*, much less to send him to the *Heathens*; I confess I did zealously withstand them at their first appearance in several places, according to my youthful capacity, fearing they intended that, *which now it's evident they do not*; But seeing and believing (notwithstanding their Charges) that the principal difference betwixt them & other Christians, (for did they but joyn with us in formality, I am of the mind we should not deal thus with them for their Opinions) depends upon words and modes, meats and drinks, and divers washings, and external Ordinances. I shall close up all with the judgment of *Charron*, the famous *French* Lawyer, who in the Chap. of Religion, in his Book of Wisdome writes thus, *That of so many divers Religions and manners of serving God which are in the world, they seem to be most noble, and to have the greatest appearance of Truth, which without great external and corporal service draws the Soul into it self, and raise it by pure contemplation to admire and adore the greatness and infinite Majesty of the First Cause of all things, the Essence of Essences, without any great Declaration or Determination thereof, or Prescription of his Service. This is* (saith he) *to approach to the Religion of Angels and to put in practice the word of the Son of God, to adore in Spirit and Truth.*

Post-

Post-script.

SIR,

THe other part of our Friend T. H. his book, called The Quakers appeal answered, containing matter of Fact, is not necessary for us to take notice of, let the persons accused answer for themselves, And if any of our Friends or Brethren should be overtaken with a fault, we know our duty is to deal in a more private way with them; For to endeavour to blast the Reputation of the whole for the failings of some, though never so eminent, is a work distastful to all wise and sober Men, The Dragons tail has drawn Starrs out of all Professions, And so he may out of theirs, I could tell of some simple things done by some called Quakers, but it would savour of malice more than piety to publish them. Let that Church which never had such members, cast the first Stone. If their Doctrines be sound at heart, Let's not abate our Charity, For we may as well fear the Firmament will fall, because some Stars shoot from it, as that they or any other Christian Congregation will come under the miscarriages of some particular members.

Truth like an Herb call'd Camamile will grow,
Under the Trampling of its envious Foe.

FINIS.